THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, JUNE 1, 1916. No. 22

Pac Theo Sem
Library
2223 Atherton st.
Berkeley

LOVE'S PRAYER.

Love, like Religion, has its prayer:
"Give me this day my daily bread"—
Poor Love, that has so much to bear,
So seldom is its hunger fed.
It asks for loaves: instead there come
In answer only crust and crumb,
And often, as it pleads alone,
It gains no other bread but stone.
And still it breathes this simple want—
Alas! it knows no other prayer—
nor ease can lure, nor failure daunt,
Nor terrors drive it from its care;
Deceived so oft, wouldst thou not guess
'Twould faint for very weariness?
Nay, it will plead, till prayer be dead,
"Give me this day my daily bread!"

—Frederic Lawrence Knowles.

Pacific Theological Seminary
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

"EVEN-HANDED AND IMPARTIAL JUSTICE."

The words which form the caption of this aticle are taken from the address given last Saturday by President Wilson before the League to Enforce Peace. The most significant and valuable declaration in the whole address was this:

"Repeated utterances of the leading statesmen of most of the great nations now engaged in war have made it plain that their thought has come to this, that the principle of public right must henceforth take precedence over the individual interests of particular nations, and that the nations of the world must in some way band themselves together to see that that right prevails as against any sort of selfish aggression; that henceforth alliance must not be set up against alliance, understanding against understanding, but that there must be a common agreement for a common object, and that at the heart of that common object must lie the inviolable rights of peoples and of mankind. The nations of the world have become each other's neighbors. It is to their interest that they should understand each other. In order that they may understand each other it is imperative that they should agree to cooperate in a common cause, and that they should so act that the guiding principle of that common cause shall be even-handed and impartial justice."

Once let the guiding principle of the nations of the world be even-handed and impartial justice, and we shall be far removed from the menace and danger of war.

No war would have broken out in Europe in 1914 if the nations had been having that as their guiding principle.

So long as nations get control of anything under the sun that ought to be free to all, and administer it in the main in their own interests, there is bound to be war.

Likewise within the nation itself! Only one thing can keep this country, or any other country, from being plunged into industrial anarchy, and that is even-handed and impartial justice. Let capital and labor see to it or we shall enter ere long into experiences more terrible than those of this European war.

They who read history in 1950 will have no difficulty in finding the causes of this war far back of anything that occurred in Europe in 1914.

What is needed is world democracy. Neither individuals nor nations have any more right to own and control some of the things that they do own and control than they have to own and control the air or the sunshine.

The different nations have long had an awful fear of one another—and justifiably so when is taken into consideration what has been the guiding principle of both individual and national life. Great Britain feared Germany, and dared not, lest her supremacy and national existence be endangered, allow Germany to get such a foothold on the earth as she herself had. Hence the blocking of the Bagdad Railway; the Algeciras and the Morocco affairs, the occupying here and there of harbors and points of earth which checked German expansion—all, in Great Britain's judgment, necessary if the life of the empire were not to be imperiled.

On the other hand all these things, the Germans thought imperiled their existence. And there was just as much justification for them in their belief as there was for the British in theirs. The truth is, both were correct in their judgment. As life had long been and as life then was the happening of certain things at any time during the last three or four decades would have menaced British interests; and their not happening would have menaced German interests.

In that new book, "Why War?" Frederick C. Howe, Commissioner of Immigration at the Port of New York, shows how the struggle now going on in Europe centers about the Mediterranean. This he says is in effect a British sea. "This is secured through the command of the western and eastern entrances at Gibraltar and the Suez Canal. The fortresses at Gibraltar are impregnable. The great guns command the narrow straits through which all commerce to and from the Atlantic must pass, as completely as the entrance to a harbor. This with the Suez Canal gives Great Britain control of the Mediterranean, which is the greatest trade route of the world. It enables her to menace the commerce of all European countries and to close the door at will upon all ships passing through it to the outside world. By reason of this fact all the Mediterranean states are under the potential control of Great Bitain."

Germany complains that the commerce of other nations is not really free so long as this control holds and Great Britain rules the waves. But Great Britain declares that this rule will never be given up, that it is essential to the life of the British Empire.

It is not suprising that Mr. Howe, as he considers this and other things which form a seeming **impasse**, and as well the possibility of world peace, should declare:

"Only a big-visioned generosity can settle these questions. It must be the generosity of democracy, and a determination to forever end the embroilment of whole peoples in the conflicts of classes. There is only one rule to apply, and that is feedom, freedom of each nation to expand without let or hindrance from any other nation; equal markets and freedom of the seas. The merchant marine of warring nations should be freed from seizure or attack; the strategic places of the earth should be internationalized, and the sovereignty of a nation should end with its own boundaries and those of its colonies. Only by setting up a new ensign, a new standard in which the wider interests of the world will supersede the narrow interests of a class or nation will the world be freed from the wars and preparations for war which have engulfed it."

And it all goes back to the question whether individuals and nations are willing to be guided by the principles and teachings of Jesus. In other words it is a question of democracy, of even-handed and impartial justice—of a democracy as wide as mankind; that will seek to find the

right and do it regardless of the fear that some interests may thereby be menaced, content in the thought that nothing that is fundamentally right and for the good of mankind can ever be a menace to anything or anyone though by it some things might be temporarily destroyed. Jesus of Nazareth was lifted up on the cross, but today his name is the greatest name of earth.

The warring nations of Europe have been showing some disposition in the last few weeks to get together to talk over peace plans. It is to be hoped that if they do thus come together the Spirit of Truth will so work among them in their deliberations that large-hearted generosity will rule, that the spirit of even-handed and impartial justice working in those counsels will go out thence and permeate the whole peoples. Until such a day shall dawn there will continue to be wars and rumors of wars, and nation will continue to live in awful fear of nation. No one who gets down into the deep meaning of life and discerns also its trend can fail to see that it must be on the plane of universal brotherhood. Toward this even the wrath of man is pushing mankind; toward it even this awful war in Europe is pushing the whole round world.

THE VALUE OF VERDUN.

Many people wonder why the Germans are striving so desperately to capture Verdun. Lieutenant Wittgenstein of the Austrian Army has made the following statement of the advantages that would accure to the Teutonic forces by the capture of Verdun:

"The first and immediate consequence would be of a tactical nature, inasmuch as the Germans would shorten their lines between St. Mihiel and Varennes by some ten miles more and save about 70,000 soldiers for other parts of their various battlefronts. The second result would be a strategic one. The fall of Verdun would bring the Germans into the flank of the French armies south of the Verdun-Metz line, and their left wing, now resting on the French fortress, would be in peril of being rolled up and routed. The third and most far-reaching effect of Verduns's downfall, though, would be a political one. When the Germans, nineteen months ago, surrounded as they were by enemies, and in order to save their country from ruin, decided to strike the first blow and invaded France, they chose the gate offering the least resistance, namely, Belgium, the front door being too strongly guarded by the formidable belt of fortresses—Verdun, Toul, Epinal, and Belfort. With Verdun captured, the remaining links in that chain would become as valueless as the stones of an arch after the keystone has been removed, which has been clearly demonstrated in the case of Ivangorod in Russia. Germany, once in control of the fortified positions on the Meuse and the Moselle, could afford to offer concrete peace proposals to France, pledging herself to restore Belgium to liberty, but, in compensation, reserving to herself the cession by France of French Lorraine as far as that belt of fortifications."

In the early months of the war Verdun was called "the key to Paris." It is not probable that it is so regarded any longer. Lieutenant Wittgenstein has said as to this:

"That the German General Staff should plan another march on Paris from Verdun seems out of the question to the writer. It may be taken for granted that every yard of the 150 miles separating the capital from the important stronghold has long ago been fortified."

Of such value is Verdun that it is safe to say that if the Germans succeed in the effort to capture it the Allies will be willing to consider terms of peace. If they do not succeed and abandoning the attempt confess failure, the Allies will sooner or later begin their long talked-of offensive, believing that they can by a different use of their infantry than that adopted by the Germans be more successful in a drive than the Germans have been. The result will be an awful slaughter of their forces without any decided advantage. Then at last, drenched in blood, the warring nations will get together in counsel and with the help of neutrals will arrange peace.

Philip Snowden, a Labor Party member of Parliament, what is mainly responsible now for the prolongation of the party that the recent speeches of the German chancellor showed that there was nothing dividing Germany and England which was worth the sacrifice of another man.

Sir Edward Grey is reported to have remarked that what is mainly responsible now for the prolongation of the war is that the German government goes on saying that they have won the war or are going to win it next week. The fact is, Grey said, the Allies are not beaten and are not going to be beaten. And prolonged cheers greeted this last remark.

There is much which goes to show that some decisive victory for the Allies, even though it may be nothing more than acknowledgment on the part of the Germans that their attempt to get Verdun is a failure, will make the Allies more inclined to talk about a conference for peace.

INVALID AND IRREGULAR ORDINATION.

In his book on the Law of Congregational Usage which is reviewed in The Pacific this week, the Rev. Dr. Barton states that there is a distinction between invalid and irregular ordination to the ministry. "An ordination performed by a body possessing no ecclesiastical right to ordain is invalid. An ordination performed in good faith by a council, of which it might be discovered years afterward that a quorum was lacking, would be irregular; but if upon the strength of it the minister had received membership in an Association and had continued in good faith to perform the functions of the ministry, the ordination could not be regarded as invalid."

The case is cited of a Congregational minister coming from another body, whose forms were not wholly like our own, and as to whom the question arose whether it should be held that he had been ordained or only licensed. The Association which received him held that he had been ordained, and he was received and has made good proof of his ministry. However, Dr. Barton thinks that a more careful inquiry might have shown that the man should have been regarded as a licentiate and ordained in our regular way.

The following touches on an installation service which took place in San Francisco:

"A prominent English Baptist clergyman, who had been ordained by the vote of a local church and without the laying on of hands, was called first to a prominent Baptist church in New York City and after awhile to a large Congregational church on the Pacific Coast. The council for his installation developed the fact that his ordination had not been in accordance with the forms of our Congregational Usage. He was nevertheless installed as pastor and became a full member of the district association. His or-

dination must be regarded as irregular, but not by any means invalid."

Dr. Barton holds that ordination by the local church is no longer valid. In early Congregationalism it was held that the local church had authority to ordain.

"The right of ordination passed from the local church to councils of churches, and has now passed also to associations as permanent ordaining bodies."

Quotation is, however, made from Dr. Ross' book, "The Church Kingdom"—lectures on Congregationalism, published by the Congregational Sunday School and Publishing Society in 1887, showing that Dr. Ross held to local ordination at that time.

Dr. Ross wrote then: "The local churches are the only organs of the Spirit provided for this work of ordination. The church-kingdom chiefly manifests itself in and through them.

"They are the normal repositories of ecclesiastical power, and the only bodies on which such power was conferred for all time. They are chiefly affected by the ministry, and have consequently the highest reasons for keeping out of the ministry all whom the Lord has not qualified and called. Their conceded independence involves the right and power of ordination."

But Dr. A. H. Quint, another eminent Congregationalist, saw the inadequacy of this usage and his affirmation was: "It is manifest that no church can rightly assume to do, without consultation what may affect the character and work of the churches in general."

With Dr. C. S. Nash's book on "Congregational Administration" in mind, in which the contention is for the kingdom theory of the ministry, and not the pastoral,—that a man entered the ministry only by assuming the pastorate of a local church, and ceased from the ministry upon laying down that pastorate, Dr. Barton says: "President Nash has clearly set forth what is now the accepted conception of the Congregational ministry. If a minister is to be ordained to a wider ministry than the pastorate of a local church, the churches as a body have an interest in his ordination; and the attempt of a local church to create ministerial character for the whole denomination would be a usurpation incompatible with the larger interpretation of the ministry which has become inevitable in Congregationalism."

Some of the declarations by early Congregationalists may be of interest to the readers of The Pacific.

Thus wrote Samuel Mather: "All jurisdiction should be confined to particular churches, in whose hands our Savior hath left it. Nor may any particular churches deprive themselves of this power; for, in so doing, they would deprive themselves of a great trust. For, unless they have and keep this jurisdiction within themselves, they cannot faithfully discharge other duties which are required of them by Jesus Christ, the law-giver. The powers and privileges of particular churches are sacred things, by no means to be slighted and under-valued, nor to be left to the mercy of any classes, councils, synods, or general meetings."

And Richard Mather wrote in "Church Government": "It is the practice to call the aid of other churches; but it is not lawful to call in such assistance by way of authority or power of ministers or of other churches."

Likewise Emmons in "Platform of Ecclesiastical Government": People have a right to choose their own officers, and then install them into office. The right is primarily in the church; and when ministers ordain, it is because they are invited and appointed by the church to do it."

But very soon the New England church fathers began to talk of the minister as everywhere a minister, a minister in the Church Universal. For instance John Davenport: "The function or power of exercising that function in the abstract must be distinguished from the power of exercising it, concretely, according to the divers circumstances of places, The first belongeth to the minister everywhere in the church; the latter is proper to the place and people where he doth minister."

Accordingly it turned out as Dr. Nash says in "Congregational Administration": "This pastoral theory became almost at once in early New England too small to cover the facts. The churches held the ministry in higher esteem and administered it upon a larger view. Ordination became a social act, performed by representatives of the churches."

And now today Congregationalists generally agree with Solomon Stoddard the old Puritan minister,—rather than with Mather and Cotton and Emmons and others,—who wrote long ago in "The Doctrine of Instituted Churches:" "That every particular congregation is absolute and independent, and not responsible to any higher power, is too lordly a principle, it is too ambitious a thing for every small congregation to arrogate such an uncontrolable power as to be accountable to none on earth."

FORD PEACE EXPEDITION REORGANIZED.

If the Ford Peace Expedition had not been reorganized week before last at Stockholm, the Rev. Dr. Aked probably would have returned soon to this country and to California and would have entered the field as one of the speakers in the campaign against the saloons. Correspondence to this end had been entered into. Undoubtedly now conditions have so changed that he will remain abroad.

The reorganization makes the expedition over into what is called "The Neutral Conference for Continuous Mediation." There are two members from each of the six neutral countries—the United States, Switzerland, Holland, Denmark, Norway and Sweden. Dr. Aked and Miss Emily Greene Balch of Wellesley College are the members from this country. Mr. Lochner continues as general secretary. Frederick Holt of Detroit is acting as business administrator for Mr. Ford.

The delegates from the other neutral countries were chosen by the votes of various peace organizations and are quite prominent.

With the new organization, new ideas and a more practical basis for work the conference hopes to offset the earlier trials and tribulations of the Ford peace expedition, and through a publicity propaganda keep the peace issue alive in Europe with the ultimate hope that neutral nations will act in concert in offering mediation.

A statement reviewing the work accomplished up to this time says the representatives of the peace mission in presenting an appeal to the neutral nations to act were received graciously by the ministers of all the neutral nations in Stockholm except the American minister, who said he had instructions from his home government not to recognize the neutral conference. "That this was humiliating to the American members of the conference need hardly be emphasized," says the statement.

The statement also says the president of the Norwegian

Storthing, in accepting the appeal, said Norway was greatly disappointed at the failure of the United States to take the lead in bringing about a conference of neutral nations to deal with the war question. He added that, obviously, the United States occupies a position less difficult and delicate than the European neutrals, and should be the one to lead.

Commenting on the recent appeal sent to the belligerents, suggesting a basis for possible peace discussions, the statement says it was widely published and commented upon in belligerent countries. Steps are now under way for the sending of a personal delegation to the Vatican.

John D. Barry tells in his latest letter to the San Francisco Bulletin of an interesting experience the Ford Peace Expedition had in getting a hearing before the British Minister in Stockholm. The Minister refused to receive the deputation until he had laid the matter before his Government. The permission was granted and Mr. Barry writes concerning the reception:

"He proved to be a very pleasant gentleman, this diplomat, quiet and modest and straightforwad. As we had already forwarded our petition in behalf of special consideration for our envoys to England and for those English experts that might come to us we had no formal presentation to make. We wished merely to have an informal talk and make ourselves known, perhaps in the hope that we might remove some possible prejudice in regard to us created by the reports in the English newspapers, which had not been over-enthusiastic about the Ford Peace Expedition that preceded the conference or about the conference itself. The minister listened to our explanation of our aims and our efforts with apparent interest. He said he believed we could do some good. As for our petition, he assured us that it would 'receive serious consideration.' He was inclined to agree with his colleague, the Minister of France here in Stockholm, that the difficulties in the way of a settlement were enormous. The problems involved were intricate and far-reaching. 'The difficulties in the Balkans must be solved before we can secure a lasting peace.' Just now England was not in the mood to be interested in peace-projects. 'But would you object to being tempted into a good peace?' asked Louis Lochner, our general secretary, an exceedingly clever question, it seemed to me, properly rewarded with an affirmative answer.

"When we told the minister of our appeal to those neutral governments that were represented at the second conference at The Hague and gave him a copy for his inspection, he expressed a decided interest and asked if he might have other copies to be submitted to persons who would be interested. He asked if we had settled permanently in Stockholm and was told that we did not know how long we should be here. Our future plans might be altered by circumstances. When we left it was with the assurance that we should doubtless meet again. So we felt that the door to Geat Britain was not closed against us."

Later when the party was alone by itself in conference Dr. Aked made what Mr. Barry calls an enthusiastic speech, saying in part:

"I believe it registers the greatest advance we have made. We shall go in to win more moral victories. Each will encourage us. There are thousands of difficulties in our path, but the greatest of all has been the attitude of Great Britain. That we should secure recognition from the British government is to the last degree encouraging. We all know with what contempt our work was at first received in Great Britain. At the end of last year Lord Northcliffe gave orders that not one of his papers should give one favorable notice with regard to this conference. The British minister recognizes that the Ford Expedition is dead and in its place there is a conference representing six neutral nations. The fact is that the world is beginning to take us seriously. Governments are paying us attention. It fastens on us a great responsibility. It is no time to exaggerate small things into big. It is a time for us to push on to the gates of victory."

CHRONICLE AND COMMENT.

Four hundred and one out of 496 Baptist churches in England questioned on the subject of baptism replied that they received unimmersed persons to membership. It was ascertained that 34 per cent of the membership of those churches had not been immersed.

For the Billy Sunday meetings in New York which are to begin on New Year's Day a tabernacle to seat 20,000 will be built. This probably will be erected in the open space facing the Grand Central Terminal, for which a rental of $300,000 will be paid for the three months during which the meetings are to be held.

Calvary Baptist Church, New York City, dropped 1,331 names recently from its roll of 2,330. Dr. Jefferson says in Broadway Tabernacle Tidings: "A constant procession comes and goes, and no matter how diligent the church officials it is impossible to keep track of all who become members. We are in the age of the nomads. Most people have no permanent abiding place. They are here today and gone tomorrow. Unless a church prunes its roll each year, it is likely in the course of ten years to have on its books the names of several hundreds of persons whose whereabouts cannot be ascertained."

The Northern Baptist convention at its recent convention in Minneapolis disposed of one of the most important questions of the church by adopting unanimously a resolution providing for the consolidation of the missionary work of the American Baptist publication society and the American Baptist home mission society, thus ending a controversy of many years' standing and avoiding a threatened break in the convention. Cheers greeted the adoption of the resolution and after leaders of the opposing factions had expressed satisfaction over the agreement of a committee to work out details, 3000 Baptists arose and sang "Blest be the tie that binds." The missionary work of the two societies covered the same ground, entailing unnecessary expenditures as a result.

If the Religious Telescope correctly represents the United Brethren Church in the following comment it will be slow to be included in the United Methodism: "The Methodists would like to include the United Brethren Church. They say we are Methodistic. We are Methodistic in some particulars, just like the Methodists are United Brethrenistic in the same particulars. No other church has so challenged the right of the United Brethren Church to advance as has the Methodist Episcopal Church. Many of that denomination see no need for ours as a separate body. They are all too glad to receive our members as individuals into

their body. We have no objection to their thinking certain things as long as they treat us with Christian courtesy and bid us heart-felt Godspeed. The business of our Church is to promote its interests and thereby promote the interests of Jesus Christ, just the same as is the business of the Methodist Church."

In one block in New York City forty languages are spoken by the residents and in one public school the children speak thirty-six different languages. On one newsstand are to be seen papers in thirteen languages and six on signs in one store. There are only 921,318 native Americans in the city. The foreign born or first generation descendants are divided as follows: British 1,007,651, Russian 754,059, German 748,194, Italian 545,178, Hungarian 433,938, Scandinavian 106,585, Roumanian 48,552, Swiss 19,698, French 34,838, Spanish (about) 10,000, Dutch 8,390, Greek 9,010, Chinese 4,676, Japanese 1,063, Negroes 97,721, Others 749, 129. Out of a total population of 5,500,000 there are 2,144,000 communicants in the churches. Roman Catholics, about 1,600,000; Protestants, about 422,000; Hebrews, 122,000. The non-communicants number 3,356,000.

President Wilbur of the Unitarian School of Theology in Berkeley gave recently in The Christian Register of Boston this testimony for prohibition: "I was born and brought up under prohibitory law, and in the practice of total abstinence, to which I have always adhered. I have now lived for nearly ten years in a 'dry' community. In the intervening time I have lived in five different communities under different forms of license. The comparisons I have been thus enabled to make have convinced me ever more firmly that no form of license offers so few temptations to falling into intemperance, or represses the liquor traffic so effectively, as the method of no compromise with the business whatever. The personal habit of total abstinence has for many years seemed to me the simplest and most consistent practice to follow, and the one which leaves one freest to throw his whole strength unreservedly into the struggle against all things leading to intemperance; and it involves so little personal sacrifice that no serious-minded person should take it into account. During the past generation the pressure in the same direction has steadily and rapidly increased from scientific, medical, economical, and industrial sources to such a degree that the moral argument now seems almost thrown into the shade by the others that have grown up about it."

"Harold Bell Wright, who has become both rich and famous as a result of his popular stories, was a minister of the Church of Christ in his earlier life, though he is not working at that task today, says the Christian Evangelist. "His stories are more widely sold than those of any other man of his decade. He resorts to various means of getting new and great material for his books. He lived in the Imperial Valley some years in order to gather interesting matter for his fascinating story of 'The Winning of Barbara Worth.' He is now engaged in writing a book, the title of which will be 'When a Man's a Man.' In order to properly orient himself for the story, he has established a camp thirty miles from El Paso in the mountains where he is surrounded by cactus and sagebrush. He is living in a tent with no companions but servants, most of whom are Mexicans. During his sojourn there he has killed twenty-six Gila monsters and fifty-nine rattle-snakes. His camp can only be reached by a road built to it by himself. He has recently been possessed by a fear that the Mexicans may capture him and hold him for a ransom. He has fortified his camp with four long range rifles and 1,000 rounds of ammunition with which to guard the one road to his camp. There is excitement enough in this experience to furnish the thrills for two or three chapters of his forthcoming volume."

A NEW BOOK ON CONGREGATIONAL USAGE.

The new book with the title "The Law of Congregational, Usage," by William E. Barton, D.D., LL.D., is one with which a large number of Congregationalists should make themselves familiar. While the book is not a History of Congregationalism nor a history of Congregational polity, it sets forth Congregational usage with considerable historical background. It opens with a chapter on Church Polity, and proceeds to consider the Congregational Principle, The Larger Congregationalism, The New Testament Church, Ecclesiastical Evolution, and The Modern Church. On the 113 pages given to these subjects there is a large amount of valuable information.

In the light of all the facts the author holds that the churches of the New Testament were "independent, self-governing local congregations, united in their love of Christ, and expressing their fellowship through occasional representative gatherings for advice but were destitute of ecclesiastical control."

As to whether New Testament usage should be held decisive Dr. Barton says: "If we had a plain command of the Lord Jesus that the Church should forever be organized on a given plan and precisely according to certain specific rules, the usage of the New Testament would be decisive for modern times and all times. But what we have is not of this character. The Church is still guided by the Holy Spirit and can work out its polity according to the needs of each successive age, holding always in plain view the fundamental principles which our Lord delivered to his disciples."

Dr. Barton states the basic Congregational principle thus: "The basic principle of Congregationalism is the supreme leadership of Christ and the priesthood of all believers, the autonomy of the local church; and the fellowship both of Christian brethren within the church and of the churches one with another."

There is illuminating elaboration of this, and an excellent statement as to what Congregationalism is.

Writing of the development of Congregationalism and of the larger Congregationalism the position is: "Congregationalism in some form will endure as long as democracy endures; but Congregationalism as we now know it may undergo some important changes in its adaptation to changing world conditions and conditions framed by its relation to other religious bodies."

The pages from 114 to 472 are given to things relating to the organization and conduct of the churches and procedure in all matters connected therewith.

The book is constructed on the plan of questions and answers—more helpful thus than otherwise. And almost every question relating to Congregationalism ever asked under the sun or thought of finds place therein.

While the book is primarily a text-book covering the whole field of the theory and practice of self-governing

churches, it is therefore a work of reference for persons who want information and want it quickly.

Herein is packed information on The Conduct of Church Business, The Duties and Rights of Church Members, The Officers of the Local Church, Religious Corporations, Affiliated Organizations, Candidates for the Ministry, The Congregational Ministry, The Office of the Pastor, Ecclesiastical Councils, The Association, The Conference, Ecclesiastical Discipline, The Ordinances, Services and Ceremonies, Congregational Creeds, The National Council and The Benevolent Societies.

We know of no man so well qualified as Dr. Barton to prepare such a book; years of wide study and experience lie back of the book. It should be made accessible to every church and pastor.

The Puritan Press, Sublette, Illinois, publishes the book. Price $2.50.

THE MINISTERIAL STANDING OF MINISTERS IN SECULAR BUSINESS.

Among the interesting questions asked and answered in Dr. Barton's new book on Congregational Usage is this: "Should ministers in secular business retain ministerial standing?" The answer is: "Ministers who enter secular business should not retain ministerial standing. Editing of a religious newspaper or teaching in a Christian School or acting as secretary or agent of an accredited religious organization is not to be regarded as secular employment. But a commercial enterprise should not be permitted to derive any secular advantage from the use of a ministerial title. No minister should use the word Reverend upon a letter head or business card employed to promote a secular business; and any minister who does so may properly be disciplined by the Association of which he is a member.

The foregoing principles do not, however, writes Dr. Barton, apply to a minister earning his daily bread by farming or other worthy methods and giving such portions of his time as he is able to work that is distinctly religious. The Association can and should discriminate between the tent-making minster honorably earning his support in order that he may freely give his services to the churches, and the shrewd advertiser laboring for his own commercial gain and using his ministerial title as an advertisement."

As to a minister temporarily out of work this is written: "The case of a minister not in active service but who regards his own withdrawal as temporary and who in the meantime engages in secular pursuits, is often a perplexing one. Such a minister, if he continues to maintain a reputation consistent with ministerial standing, may still continue his membership in the Association and his standing in the ministry. In any business into which he enters he should refrain from the use of the title Reverend, and should carefully avoid any appearance of using his ministerial office for purposes of traffic or of bringing the ministry into contempt.

Ministers who have retired from active service by reason of age, infirmity, or other honorable cause, retain their ministerial standing.

"A minister who has demitted his ministry and who desires again to preach should not be reordained. He should however be fully examined by the Association within whose bounds he proposes to labor and for membership in which he applies, giving a full statement of his reasons for withdrawing from the ministry and his desire to return."

METHODIST REUNION.

There was more demonstration over the action of the Methodist General Conference as to the Reunion of Methodism than there was over anything else done so far.

The overtures sent up by the Southern Methodists were referred to a special committee of sixty chosen from the strongest men of the church. That committee reported promptly, approving the principle of organic union, and asking that a commission be created to go into the details of a plan of union, conjointly with a similar commission from the Methodist Episcopal Church, South, to report four years hence to the next General Conference. That was done, and the Conference cast formality to the winds when the report was adopted, breaking out into a demonstration like that which follows a popular nomination at a presidential convention.

We quote from the Northwestern Christian Advocate:

"The stage had been set. The day before Dr. Chappell, the fraternal delegate, had taken farewell in a speech that warmed with tender expressions of hope for a speedy reuniting of our two great bodies. To illustrate the rising sentiment of latter years about the union he related the following story:

"During the war between the States, a young fellow was taken from the hills of North Carolina into the Confederate Army, and sent down on duty to the coast of Virginia. He had never seen the ocean before. He was a mere raw recruit —they had to make armies out of raw recruits at that time, you know. His officer took him down and put him on sentinel duty on the beach, and said to him, "Now, you stand here and challenge everybody that comes; and under no circumstances leave your post." Late in the night the officer came back to see how the recruit was getting along, but could not find him. After he had called several times, an answer came from away out in the water. The officer said, "You dunce, what are you doing out there? I told you to stand where I put you." The soldier replied, "Captain, I aint moved, but this creek's riz." And that great ocean of fraternal regard and sentiment that was half asleep back there has been swelling and rising until it has gathered about us all; and although we may stand apparently in the same place, so far as our opinions are concerned, by reason of this increase of mutual affection and confidence it is possible, it seems to me, for us now to be one indeed and in truth.

"That was on Monday. On Tuesday the report was made. Bishop Stuntz, who was presiding, retired in favor of Bishop Cranston. A half hour was given to devotions. Earnest, heart-searching prayers swept the path. Then came Dr. John Goucher forward with the report which was read. Following this Dr. Goucher delivered a clear, philosophical address upon the need of just such action that, had there been need, would have carried conviction. As it was, it served to strengthen that sentiment already held. No attempt to debate the question was consummated. In fact, the overwhelming desire to adopt the report swept aside any offer of debate that might have been attempted. And when it came to the moment of arising to complete the

work of the committee, it seemed that "heaven came down our souls to greet."

"Fortunately Bishop Hendrix of the Church, South, was present—he of prophetic mien. Fortunate in the extreme is it that each branch of the Church has its "grand old man." When these two clasped hands as a sealing sign, the great audience went wild with joy. It was one of those moments that folks are privileged to witness once in a long time, and one that every member of the Conference will cherish during life and relate in years to come."

Bishop Hendrix of the Southern Methodist Church struck a responsive chord when he said that there was no need to wait four years for the report of the commission, that it could be in two years at an adjourned session, when the general conference of the Southern Methodist Church is to meet, and the union be greatly expedited. Now that they see they are to have it they want it soon.

THE MEXICAN PROBLEM.

By John Howland.

For nearly six years the government of the United States has been sorely tried by the problem. The care of the lives and the financial interests of American citizens during the Kaleidoscopic changes of government and the occasional local breakdown of all law and order in the neighboring republic; how to maintain the honor of the country and how to protect the border, have taxed the best minds of two administrations; and, as yet, no completely satisfactory solution has been found.

But there is another Mexican problem, hardly less important and urgent than the political and diplomatic one. It is our responsibility for the physical, intellectual, moral and religious care of the Mexicans living in the United States. Ever since one-half of its territory was taken from Mexico, Latin-Americans have formed a considerable element of the population of this country, and, during the past few years, this number has been greatly increased by political refugees and those who flee from the social disorder and industrial stagnation in their native land. Probably more than one in a hundred of the total population of the United States is a Mexican; and, as there are few of them to be found far from the southwestern border, it will be seen at once that in many places they often form a majority.

Probably the city of El Paso is fairly typical of the whole section. Here there are, approximately, forty thousand Mexicans, or about half of the entire population. Many of these were born here, some speak English fluently and a few use it more readily than Spanish; but by far the greater number are immigrants who settle together in "Chihuahuita" and other sections largely given up to them, and who are tenacious of their racial tendencies, traditions and language. Most of them come from the extremes of the social scale; those who by their wealth or talents have been influential in political matters and have therefore been expatriated by the turning of the political wheel; and those who, on account of limited natural ability or lack of development, have been unable to adjust themselves to the chaotic conditions and have been cast as flotsam on American shores.

The former are difficult of an approach. They have the intelligence necessary to easily adapt themselves to life under new conditions, but they are sufficient unto themselves and look on American customs and interests with tolerant indifference, if not with proud disdain. The others find themselves outclassed and usually lack the ability and the training that would lead them to even seek, much less to find, the causes of their failure to keep up with the procession, so they and especially their children lack that eager aspiration and indomitable resolution that form so large an element in the atmosphere of the typical American home and which is the principal guarantee of the future of the nation.

The situation is pathetic and should appeal to all by the very needs of these people, but there are at least two other important aspects. First there is our responsibility or rather our opportunity. A considerable proportion of this million and a half will return to Mexico and will there report on what they have seen and learned of American civilization and evangelical religion. To allow them to go without having come into vital touch with that which is best and truest, would be disloyalty to the country and treason to the Church. Again, this incoming flood and especially the rising generation form a real menace to the section of the country in which they live. The following quotations from the report of the school visitor employed in this city will show how serious is the situation. Referring to the Mexican population, she says: "I find an unguarded, unguided moral code. Ethics is often a word and code unknown to them. Liquor is used freely when it can be obtained; it is given to children irrespective of their age or the time of day." Speaking of the boys between thirteen and twenty years of age, "not a chosen class but average boys," she finds that:

"95 per cent smoke from 5 to 35 cigarettes daily.
75 per cent drink liquor in their homes, often to excess.
10 per cent get drunk as often as they can obtain liquor.
75 per cent go home after 9:30 p. m. every night.' '

The report makes no reference to the social evil, which is, doubtless, the most corruptive of all influences and has little restriction. Stemming the tide of private and public immorality is always an exceedingly difficult problem in border towns where the dregs of society so naturally settle; but the task is immensely increased by the presence of this great mass of humanity so largely untouched by the best influences and so susceptible by inheritance, local conditions, and lack of training, to all that is evil.

Most of these people have counted as Roman Catholics, but their adhesion was largely inherited and maintained by social pressure and spiritual inertia; so, when they find themselves in new surroundings, religion usually has little appeal to them.

The evangelical churches are striving to help the siuation. Here in El Paso, eleven different denominations, aside from the Romanists, carry on work in Spanish. However, nearly all of their principal places of worship are contained in a circle whose radius is not more than three blocks. This propinquity could be condoned in so gested a population if the congregations were large; but the attendance in most of them is discouragingly small. In consequence, there is a lack of enthusiasm for the local church on the part of those who are members and there is little to attract new listeners. Moreover, unusual eloquence, graciousness or activity in visiting, on the part of a pastor or church visitor, naturally draw to his congregation members of others that are so near; and a very meager pretext is sufficient for leaving a church when there are so many open doors and glad hands to welcome in the immediate neighborhood. Thus effective extension,

wholesome discipline, and self-respecting self-support are greatly hindered. The workers are mainly earnest, consecrated, and efficient; but the proximity of the places of worship, the sectarian limitations of their training and associations, and the pressure from the sustaining boards, anxious for numerical results with which to adorn reports, all tend to foment a rivalry which is not always friendly, and to stimulate to work for the denomination with little thought or care for the incomparably larger interests of the Master's Kingdom as a whole. Under such conditions, one is liable to forget that the reception of those who were members of a neighboring fold not merely represents no numerical gain whatever but is usually accompanied and followed by a distinct loss to each and all of the parties involved, a loss of single-hearted loyalty to the Master, of delicacy and tranquility of conscience, and of breadth of vision.

Work for Latin-America has received a new impulse from the Panama Congress, but one of the most urgent and imperative calls of Latin-America comes from the Mexicans dwelling within our own borders. It should be heard, carefully studied, and resolutely answered; or we shall fail in our duty and sow seeds of future trouble and disaster for the nation.

El Paso, Texas, Box 1080, May 27, 1916.

AMERICAN BOARD MISSION NEWS.

Turkey and the Balkans.

Since the bulletin of February 14 was issued no radical changes in the missionary situation in Turkey have taken place, excepting, of course, the aggressions of Russia, whereby Ehzroom, Bitlis and Trebizond have, like Van, been occupied and a large part of Armenia and Kurdistan come under Russian control.

No word has come from Dr. and Mrs. Crawford of Trebizond since the Turks evacuated the city. We have no reason, however, to feel that they have suffered in any special way in the change of masters. Word was received from them shortly before the city fell. They were then in good health. Our expectation now is that they will start home upon furlough this summer.

Mr. and Mrs. Stapleton remained in Erzroom after the Russians broke through the lines. The Turkish Governor offered them carriages in which to leave the city, but they preferred to remain with the people. By this time probably they are on their way home by way of Siberia and Japan. So far as we can ascertain there was no fighting in or near the city of Ezroom when the Russians captured the fortress.

There were no missionarie in Bitlis when that city was captred, Miss McLaren and Miss Shane having gone to Harpoot under the escort of the Cavass of the United States Consul at Harpoot.

For some time it has been known that Messrs. Wilson and Hill of the Relief Commission were on their way to Van and that Messrs. Macaluum and Gracey, missionaries of the Board, were following. No word has come through Switzerland friends of the arrival of Dr. Macallum at Van. This is the first visitation of Van since the missionaries were compelled to flee, and naturally we are eager to get news regarding the situation. It is the policy of the Prudential Committee to permit the missionaries to return to Eastern Turkey by way of Petrograd and it is naturally the hope that in due time Van, Bitlis and Ezroom may be reoccupied. The missionaries first will render a large service in helping the Armenians who are returning to their homes, as well as in reorganizing the missionary work which has been temporarily suspended under the stress and strain of the war. We would suggest that this rehabilitation work be made a special subject of prayer on the part of the friends of the work in the near East.

The situation in the other stations of Eastern Turkey seems to be about the same as it was when the last bulletin was issued. There has been no particular change at Harpoot. The party that left there for home on the 15th of November is still held at Beirut, no vessel being allowed to enter the harbor. Negotiations are in process toward getting them and probably the Aintab missionaries out by way of Smyrna. The Beirut party is now comfortably housed and all are aparently in good health. An attempt is being made through the Embassy to have the five ladies at Mardin brought to Sivas, thus closing another station. The misionaries are well at Marash, Tarsus, Hadjin, and, so far as we know, elsewhere in the Central Turkey field, according to Mr. Peet's letter of March 24, the work at Aintab seems to be well nigh broken up. The College is closed, part of the buildings of the girls' seminary are used for a hospital, and the orphanages remain. The girls' seminary continues its work, however, in restricted quarters. After all we are thankful for the measure of protection that the missionaries enjoy; nor should we be unmindful of the consideration shown the missionaries by the authorities. The hospital at Adana has been opened under an arrangement with the Government which we suspect contains an agreement to operate the hospital solely for the advantage of the military department. There are no other changes to mention in the Ceitral Turkey field.

As for Western Turkey, the situation remains but little changed. The missionaries are still at Sivas. The Governament refuses to allow Dr. Andrus and Miss Fenenga to return to Mardin.

The situation at Talas is as reported before. Dr. and Mrs. Dodd of Konia left Constantinople on Saturday, the 29th of April, Konia hospital remaining closed. Messrs. Birge and Harlow of Smyrna are expected this summer in spite of rumors to the contrary. Their wives and children have been in this country for some time. The International College at Smyrna seems to have had an excellent year, being perhaps more successful than any other instiuttion. The Dean of the College, Mr. Cass Reed, has become engaged to Miss Rosalind MacLachlan, the President's daughter, and the latter has received appointment as an American Board missionary in expectation of her marriage to Mr. Reed this summer.

Mr. Charles Riggs left Constantinople on March 25, accompanying Miss Hale and Mrs. Luther Fowle and children. The party arrived in New York after only nineteen days of travel, coming by way of Berlin. Mr. Ryan and family went to Switzerland last winter, but when Mr. Ryan returned to his work at Constantinople this spring he was compelled by the Government to withdraw after only fifteen days' stay there. He and his family have now arrived in America. Dr. Bowen, the Agent of the American Bible Society in the Levant, with Mrs. Bowen, is now in Switzerland.

Dr. St. John Ward who sailed in February from New York with Red Cross supplies and a group of Red Cross

workers in the expectation of going directly to Beirut, was detained with his entire party in Greece. He was able, however, after a while to reach Constantinople, though without supplies and without any other members of the party. The latter are still waiting in Greece for permission to enter Turkey.

The most recent reports from all of the Turkey Missions speak of the good health of the missionaries. So far as is known none are ill. While they are strictly limited in their activity and are deprived of the "luxuries of life," they report, nevertheless, that they are supplied with necessities for some months to come. There is a greater scarcity of food in Constantinople than in the Interior, if we rightly judge accounts. The press censorship is becoming more exacting and there are some indications that the letters from the American Board are especially scanned. For some time pressure has been brought to bear upon Mr. Peet to refrain from paying money to individual Armenians and recently a cable dispatch was received announcing that he was forbidden altogether to do this any longer, the Government being suspicious of him as a partner in revolutionary movements. We therefore have to announce that the American Board cannot receive any more money to transmit for individual Armenians anywhere in the Turkish Empire, though the way is still open to relieve Armenians in the Caucasus through the Relief Committee.

The Balkans.

In view of the very strict internal censorship and general air of suspiciousness in Bulgaria, station reports and church statistics are not being sent to Boston. Traveling is not easy, but is safe when a permit can be secured. The schools are running as usual. The officials at Monastir seem friendly. There is no light on the Albanian situation. On or about April 18th the main school building at the Salonica Institute was accidentally destroyed by fire. No lives were lost. The missionaries are now living in other buildings at the "Farm." All are well.

EXPERIENCES IN ILLINOIS.

J. E. Walker.

It was my privilege to be present at a meeting of the W. B. M. I. in Chicago, May 5th. The engrossing topic was the $250,000 fund to be raised for the Jubilee year, 1918, of the W. B. M. I. About $53,000 of this amount has been pledged. The amount allotted to Illinois is $85,000. The leader said that so far this year the efforts of the Society had been concentrated on last year's deficit, but that this had been disposed of. If all the women of our churches in this state could be interested, the state's share could easily be raised; and the same is true of the other states.

Incidentally one lady told of her experience with a spelling match as a means of raising money. Fifty pupils were selected from the middle grade schools, and to each one was given the copy of a list of five hundred words on which they were to prepare. A small admittance fee was charged; and fathers, mothers, brothers, sisters, relatives, friends all came.

Visiting Dr. Thomas McClelland, President of Knox College in Galesburg, I found him immersed in the task of raising the balance needed on the Half Million Endowment Fund. The original time limit, the first of May, found them with $425,000 subscribed. They were offered an extension of one year in which to raise the balance; but Dr. McClelland only asked till Commencement Day, June 8. Knox College has about 1800 living alumni; and not one-third of these have contributed to the Endowment Fund; and so now a circular letter signed by the President of the college is being sent to every alumni reminding each one that his education had not cost him near what it had cost the college, and asking them all to avail themselves of this important crisis to remember their Alma Matere. The President has pressing calls to various important centers. Leading men are joining in final efforts.

It was my privilege to address over four hundred students at chapel prayers; and I found them a very interesting, bright and attentive audience. What used to be the First Congregational Church edifice, is now the college chapel; and many a highly honored leader in church or in state has spoken from that platform to such an audience.

There used to be two Congregational churches; but ten odd years ago they united to form what is now the strongest church in Galesburg. Rev. Charles E. McKinley is the pastor.

In speneding a week at Kewanee, Ill., I fas interested to find there, beside the usual American churches (including a large Roman Catholic Church), four German and four Swedish churches, Protestant, and a Polish, a Luthuanian, and a Belgian church, all eleven worshipping in their own native tongue. The Syrians also are visited from time to time by a priest, and hold meetings around from house to house. The Jews also have Kosher man, and are visited as occasion requires by a Rabbi.

This is a region of rich farm land, land that commands $300, an acre, and the farmers quite generally come to town in automobiles. Many little groves dot the rolling prairies, each one marking the site of a farm house; for no land can be spared for timber. Much fine stock is raised; and Galesburg has a horse market from which thousands of horses have gone to the war in Europe, especially "British gunners, not under 6 years." There are many beautiful residences and much to feast the eye in the way of lawns and parks and edifices; but an old Oregonian sometimes has a feeling which was well expressed by a little son of Dr. McClelland when they first came here from Oregon. His mother found him out in the yard on the grass looking very disconsolate; and she had some difficulty in finding out what was the matter, till he suddenly exclaimed, "I can't see out." Just one butte in this region two or three hundred feet high would draw visitors from many miles around.

WHAT THINK YE OF CHRIST.

Several weeks ago a carefully prepared and scholarly paper was read by a very beloved brother on Christ's teachings respecting himself. I listened to it with much interest and not without pain. Others, it appeared, felt the interest without the pain.

The conclusion apparently reached by the writer seemed to be that Jesus, while so near to that infinite Being whom he taught us to call our Father, as to be mediator between us and God, was not himself quite divine. How far short of this he came did not appear, at least so that I discerned the writer's conception.

Of course this is no new teaching. It dates back at least to Origen who lived in the second and third centuries and while attributing to Jesus eternity and other elements

of divine infinitude, yet styled him "a secondary God."

The great controversy in the early years of the fourth century was between Arius and Athanasius, both of them following Origen, one in the latter phase of his teaching, the other in that which declared him to be "very God of very God."

I remember that my father, in one of those social interviews to which he would call his classes in theology, where we were free to question him, even to debate with him, compared the New Testament teaching concerning Jesus to a lock, for the opening of which three keys had been proferred; the Arian key which made Jesus greater than man but less than God, the Sabellian key which made him merely a man, but a perfect man, the ideal of humanity, and the key which the Christian consciousness had accepted and has clung to no matter how severe the assaults upon it of Rationalism falsely so called, the key which views him as both the Son of Man and the Son of God, fulfilling the ideal of both. The first of these keys will scarcely move at all in the sacred lock, the second moves easily half way, it is the third which completes the revolution and opens up in its fullness the truth as it is in Jesus.

I have another personal reminiscence the influence of which helped to make painful to me this lowering of our thought of Jesus. While still a senior in the seminary I was invited to assist an eminent Maine pastor in a revival in his church. It was part of my work to go out a few miles to a suburb and hold meetings on week-day evenings. I was preaching on sin, "the sinfulness of sin," and in speaking to others I caught sight of myself. I had come to accept as clearly taught in the word the real divinity of Christ, but had wondered why our evangelical churches insisted upon it so strongly as the condition of a standing or a falling church, essential to a saving gospel. But that sight of myself solved for me at once this problem. I found myself stretching out my hands towards a Saviour in whom dwelt all the fullness of the Godhead bodily, as the only one who could conclusively pardon such sin as mine, or deliver me from its power. And that impression is upon me still.

It was very painful to see that in seeking to give us the testimony of Jesus himself as to himself, our brother was obliged to deal quite summarily not only with other Scriptures but with the gospels themselves. It is quite in fashion now to talk about the Pauline theology as one thing and the Johannian as another, and that of the Synoptical gospels as quite another. I confess that upon a plane of even naturalistic philosophy it seems to me quite presumptuous, not to say audacious, for us to claim clearer views and truer ones of what Jesus declared himself to be than those who had walked with him, talked with him, felt their hearts burn within them as they listened to him, ad after seeing him ascend on high till the sacred Sheckinah welcomed him out of their sight, had received from him the baptism of the Holy Spirit at Pentecost, and had thus learned in their own experience what resources of power and wisdom and glad self-sacrifice he could still impart, presumptuous, I say, for us to claim such freedom from prepossessions, such conscientious impartiality, such loftiness of vision as to be able to correct the views of John or Peter or of Paul who if he does not absolutely lie, received his gospel directly from Jesus himself.

What did Jesus claim for himself? Authority to forgive sin, received in such a way as to call forth the exclamation: "Who can forgive sin but God only?" Unlimited supplies of rest and help for burdened men: "Come unto me all ye that labor and are heavy laden and I will give you rest." Infinite resources must have been at his command before he could sincerely offer such an invitation. No wonder that before uttering it he felt it necessary to say: "All things are delivered unto me of my Father," and who is he that he can accept such an inheritance with such responsibilities? They are infinite, and so must their owner and user be. And then he continues, "No one knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him." Could any created being, any "secondary God" even, make such claims to coequal knowledge with the Father himself, or to such absolute supremacy in the disclosure of this knowledge to others, without absolute blasphemy? And this is in two of the Synoptic Gospels. To cite one more example, let me give it as Jesus gave it: "Lo, I am with you every day, even to the consummation of the age," the completion of a world's redemption. It is a promise made in committing to a little company of men and women, not of wealth and station and power, but people of lowly origin and whomever the teaching and influence of Jesus had not yet lifted out of crudity, timidity and self-seeking, committed to these the task of making disciples to him from all the nations. See in this promise foreknowledge, absolute assurance of what has not even yet come to pass, but toward which mankind is moving with constantly accelerating speed. See in it omnipresence. I will not say literally absolute omnipresence, but such a universal presence as presupposes infinitude. And the promise is grounded in that. So that not only in the world above where we shall see him as he is and be like him, we may rest assured that here on earth, no matter how absolute our solitude so far as human fellowship is concerned, he is close by and ready and able to help in every time of need.

It will be observed that I have drawn nothing in this article from the gospel of John or from the Epistles. I venture to ask those who read it to read also another, in which by the use of other Scriptures I may answer the question which may have been raised in many minds: Jesus said, "The Father is greater than I," is he not then less than God? W. C. P.

BIBLE STUDY.

F. M. Washburn.

At the Upper Bay Association meeting at Rio Vista on the 16th of May, it was voted to ask the pastor of the Suisun Church for an outline of his Bible study course, now in progress under his direction, for the columns of The Pacific. Accordingly I herewith submit the same.

On the first of March I converted the mid-week prayer service into a special Bible study session, which meets Wednesday evenings for a brief season of song and prayer, followed by an hour of systematic Bible study. The attendance immediately jumped from six to thirty, men and women, all alive with interest and enthusiasm and a readiness to do their part in making the new movement a decided success. The interest has in no wise abated, and not a single failure in the assignments has occured, and the work done is most creditable to the performers and instructive to the participants.

I first inaugurated a series of preparatory lessons about the Bible, making assignments to different members two

weeks in advance, taking number one myself, as follows:

1. What the Bible Is and How We Got It;
2. How and By Whom the Sacred Canon Was Determined;
3. Names of Authors of the Books of the Bible and the Dates of Their Writing;
4. Names and Numbers of the Historic, Poetic, Prophetic, and Epistolary Books of the Bible;
5. Definition of the Pentateuch and the Significance of the Several Titles of the Books;
6. History of the English Bible from Its Beginning to the Present;
7. Reasons for Believing the Bible to Be the Word of God;
8. Different Methods of Bible Study and Their Comparative Value;
9. The Use of the Bible in the Sunday School.
10. The Use of the Bible in the Public School.

These papers were always subjected to criticisms, comments, or questions by all present.

We are now pursuing a two-fold course of Bible study: by books and by topics. Each evening some one presents a synopsis or study of a book, with running comments, as the writer is disposed, followed by a brief discussion or questions. Then all repeat favorite quotations from the book discussed. This is followed by a topical Bible-Reading conducted by the pastor, with brief comments, others reading the Scripture references, and asking questions if they desire to do so.

Meanwhile, we have also had some interesting voting contests on:

The Twelve Greatest Chapters in the Bible;
The Twelve Greatest Bible Characters.
The Twelve Most Notable Women of the Bible;
The Twelve Greatest Events in the Bible.

Some of the topics already studied are: Bible Inspiration; Being and attributes of God; The Fatherhood of God; Christ the Son of God; Jesus the Son of Man; Messianic Prophecies; The Resurrection.

We shall pursue this line of study on the great Christian doctrines, the ethical and religious teachings of the Scriptures, and hold ourselves subject to such innovations as time and experience may dictate. We are constantly waiting upon God for the teaching of the Spirit in the Name of Jesus, trusting that the seed sown shall bear good fruit in the hearts and lives of those who constitute the soil.

ASILOMAR CONFERENCE ON MISSIONS.

The Asilomar Summer Conference arranged by the Missionary Education Movement promises to be of large value this year. The dates are June 30th to July 9.

Among the features of the program are normal mission study groups, classes and conferences for teachers of the various ages and grades in the Sunday School and other church organizations, open parliaments, platform addresses, vesper services, and denominational group meetings, with ample time for recreation and social intercourse.

Among the speakers secured for this year are the Rev. J. A. Francis, D. D., Rev. Wm. Horace Day, D. D., and Bishop W. R. Lambuth. The Mission Study leaders will be Mr. M. W. Ehnes and Mr. B. C. Millikin of New York, Prof. C. C. McCown, formerly of India; Rev. L. B. Hillis, formerly of the Philippines; Rev. V. M. McCombs, formerly of South America; Rev. J. C. Worley, formerly of Japan; Mrs. A. Rosenberger, formerly of Palestine; Miss Crosby of New York, and Mrs. Paul Raymond of San Francisco.

In the Sunday School department will be Miss Rose Scott, Miss Caroline Fielder and Miss Meme Brockway. Mr. Geo. C. Collins, leader of the athletics in the University of California, will have charge of athletics and sports.

The first program hour of each day is devoted to a series of mission study classes, home and foreign, conducted by experienced teachers, to train members for the leadership of similar classes in their own churches during the year.

Special arrangements will be made for young men and women, 16 to 20 years of age. These persons constitute "The Comrades in Service" group, and will be under the supervision of a special committee arranging program and recreation features to suit their needs.

Open parliaments or informal discussion periods will be held each day to consider the questions which confront every worker engaged in missionary education in the local church.

Vesper services will be held out-of-doors at the sunset hour. In addition to the impressive song service, returned missionaries and others will bring brief messages from their respective fields. On several evenings, following the vesper service, platform meetings will be hel din the auditorium, when there will be an opportunity of hearing addresses by speakers of recognized authority on missionary problems and themes.

Dr. William Horace Day of the First Congregational Church of Los Angeles says: "As a result of sending delegates to Asilomar our church has had its best year in missionary interest and activity."

And Dr. Robert Freeman of the First Presbyterian Church, Pasadena, says: "I believe in Asilomar as supplying a definite need in the work of our churches."

A FORM FOR THE RECEPTION OF MEMBERS.

Recently Framed and Adopted by the First Congregational Church of Berkeley.

Dearly Beloved: You who today for the first time confess before men your faith in the Gospel of our Lord, and you who come from other Churches, Grace to you and peace from God our Father and the Lord Jesus Christ.

You are here in the presence of God and this congregation to enter into fellowship with this Church and through it with the Church Universal.

Believing in the wisdom and the loving kindness of God, our Father, and in the saving power of Jesus Christ, His Son, the true and living Way and in the leadership of the Spirit, believing also in the supremacy of Love, the victory of Holy character and the Life Eternal, you covenant with this Church as your Church. You promise to love its members, to sustain its worship, to seek its peace, purity, and increase, to share the great work of revealing God to men, of awakening men to themselves and to God, and of uniting men in the spirit of Christ to transform the world into the Kingdom of God.

The Baptism.

(The Members of this Church will rise and members of

other Churches are invited to rise with them and unite in this welcome and convenant.)

We the members of this Church and of the Church Universal welcome you to our household of faith. We break the bread of life with you and drink the cup of blessing. We share with you the joy of winning men to our Master. We engage to walk with you in Christian friendship. We covenant with you to make the Church a Church of Prayer, of right living, and of union with Christ and with His disciples everywhere in the service of God and man.

The Right Hand of Fellowship. The Benediction.

The foregoing was adopted only after it had the most careful consideration. It was rewritten again and again, and as it now stands has been said by many without as well as within the Berkeley church to be the finest form that has come to their notice. One feature which will commend it to churches having in attendance from time to time persons who are not members is that which makes it possible for all to unite in the welcome and covenant.

NOTES AND PERSONALS.

The Rev. Albert W. Palmer is in Los Angeles this week in connection with the Pacific Theological Seminary Summer School of Religion. He will return so as to be in his pulpit next Sunday.

Next Monday at the meeting of the ministers in San Francisco the address will be given by the Rev. Clarence Ussher M. D., for many years in American Board medical missionary work in Turkey.

The Rev. Dr. Raymond C. Brooks has been invited to supply the pulpit of the Central Union Church of Honolulu for three Sunday in July and three in August. Mrs. Brooks will accompany him to Honolulu.

The conference superintendents of the Pacific Coast states and the secretaries of the national societies here on the coast meet in consultation Friday and Saturday of this week in the Congregational Rooms in San Francisco.

The International Exposition Eisteddfod, in San Francisco last year, offered a prize of $250 for the best essay on "The Problem of the Unemployed." It was won by the Rev. Jonathan Edwards of Spokane, Washington. The prize essay will be published in book form. W. Solomon Jones of 839 Mead Avenue, Oakland, has the matter of publication in hand. Advance subscriptions or requests for copies are solicited.

The Rev. Dr. W. W. Scudder and Mrs. Scudder of Seattle are in California to attend the commencement services at Mills College where one of their daughters is a member of the graduating class. Dr. Scudder will speak once next Sunday in the First Congregational Church of Alameda where he was pastor for sixteen years before going to that other sixteen year period of splendid service as Home Missionary Superintendent in Washington.

Mr. Arthur Arlett of Oakland gave the commencement day address at the College of the Pacific in San Jose last week. The San Jose Mercury-Herald in its report of the exercises for the day said: "The chief feature of the program was a particularly able address to the graduates by Arthur Arlett of Oakland, one of the foremost Congregational laymen of the state—a man identified with the vigorous work of the dry campaign. Mr. Arlett's address wsa a model of conciseness and clearness of thought; his views are broad and unbiased and made the best possible impression upon those who were fortunate to hear him. It was unnecessary for him to bemoan his lack of college education, for any of the graduates may well be proud to speak with the same force and skill that he employs. Leadership and the need for it was the theme of his address."

Here is something fine for the daughter in your home! A week in the Girls' Camp at Asilomar—near Pacific Grove! It is under the auspices of the Pacific Coast Field Committee of the Young Women's Christian Associations. And is for all girls between the ages of twelve and nineteen, membership in the Y. W. C. A. not being required. The time is June 22-29. Mrs. Alexander McCracken, chairman of Girls' Work Committee, will be Hostess; Miss Alice G. Moore, Girls' Work Secretary, and Miss Mary I. Bentley, Student Secretary, will be Leaders. There will be Counselors from among the Girls' Work Secretaries and Group Leaders. What does it mean? A delightful out-of-door vacation, fine friendships, ideals. Each day there will be athletics of various kinds, group talks on character ideals, walks and drives, camp-fire talks and stories and games. The charge for board will be $6.00; and the railroad fare will be $4.20 from San Francisco and return. Miss K. I. Bartholomew, 319 Russ Building, San Francisco, will furnish all needed information. Happy the girl who can go to the Girls' Camp at Asilomar!

FIELD NOTES.

Rev. Mr. Hartshorn, pastor of our church at Prescott, Arizona, was successfully operated upon for appendicitis, on Wednesday, April 26th. He has so far recovered on Sunday, May 14th, that he was able to do full work on that day. He and his wife are winning all hearts in that goodly and important field. Nine persons were added to the church recently, and ten more would have come in but for sickness. This means an important addition to the strength of the church. The writer of this was Mr. Hartshorn's substitute on April 30th, and a representative of the American Board on May 7th. That church's offering for the work of the American Missionary Association among Orientals in California has amounted this year t o $762.50.

The Japanese Church in San Diego received three converts at its last communion, two of them ladies. A better mission house is greatly needed here. The present one is neither large enough nor convenient in other respects. A Buddhist priest has come to reside in San Diego, and proposes, we are told, to build there a Buddhist temple. I wish that it were possible to come in ahead of him in this matter, as we certainly have done in others.

The Chinese Mission in San Diego has for the first time in the thirty-five years of its existence a pastor. He can be with them only during the two months' vacation at our Seminary, where he is spending a year in post-graduate study. He comes from Hawaii, where he has served as pastor for several years. I bespeak for him the aid of the prayers of friends of our work. The "fallow ground" in the San Diego Chinatown is as hard as a rock, and it will require the faith of a Moses and the power of the Infinite Spirit to "break it up." G. W. H.

INLAND EMPIRE NOTES.

Miss Patterson, of the Woman's board, gave her instructive lecture, with stereoptical views at the Pilgrim church last week, Thursday night, and at the Westminster church last Sunday night.

The Deer Park church gave a farewell reception to Rev. C. H. Burdick, and family, on their departure from the place two weeks ago. Last night a reception was given them at Pilgrim church when speeches of welcome were given by Dr. Davies, president of city ministers association, Rev. A. A. Doyle, representing the Congregational Alliance, and Judge Upton, representing the church. Dr. Burdick's ministry at Pilgrim church is increasngly acceptable, and promses to be especally fruitful.

Congregational ministers were in demand for High School baccalaureate sermons this season. Rev. T. H. Harper, preached at Ritzville; Rev. J. M. Lewis, at Almira; Rev. H. W. Driver, at Kellogg; Rev. W. S. Pritchard, at Odessa; and Rev. J. Edwards at Vera.

Rev. L. O. Baird, D.D., secretary of the A. M. A. Chicago, is to preach the baccalaureate sermon at Whitman college, and give the commencement address at the State College, Pullman. Dr. Baird was one of the Yale band, and began his ministry at Pullman 26 years ago.

Rev. George Dalzell, formerly of Wyoming, has been called by the Orchard and Pleasant Prairie churches.

J. EDWARDS.

Spokane, Wash., May 26, 1916.

FURNISHED APARTMENT FOR RENT.

Two room furnished apartment to let from June 10 to July 22 per $27.50 per month. Steam heat, hot water, elevator, double wall bed and couch. Address Miss C. B. Bailey, 2402 California St., San Francisco.

A PRAYER.

Eternal Father who didst all create,
In whom we live and to whose bosom move,
To all men be thy name known which is Love,
Till its loud praises sound at heaven's high gate.
Perfect thy kingdom in our passing state,
That here on earth thou mayst as well approve
Our service as thou ownest theirs above,
Whose joy we echo and in pain await.

Grant body and soul each day their daily bread:
And should in spite of grace fresh woe begin,
Even as our anger soon is past and dead
Be thy remembrance mortal of our sin:
By thee in paths of peace thy sheep be led,
And in the vale of terror comforted.

—Robert Bridges.

THE SINGER.

Death and the terror of death
Have left me with lifted head;
I have shared my soul with many,
I shall live in them when dead.

I have sung my pain and my pleasure
And love has been given to me;
I go back unafraid to the darkness,
As foam that melts into the sea.

—Sara Teasdale in The Potery Review.

THE EMPHASIS WHICH CHRIST PUT UPON LITTLE THINGS.

By Joel Swartz.

Men are prone to estimate the power and value of things by external appearances. Christ fixed his eye upon intrinsic quality, and measured values by interior relations and connections. Men are impressed by that which addresses the senses, or appeals to the imagination. Numbers, magnitudes, reports, excite the powers of the mind, and create expectation of corresponding results often to end only in disappointment. How often have towering Babels, invincible armadas, great syndicates, ended up in confusion and disaster, while some simple word, some humble deed, some whispered prayer, has wakened impulses or touched connections that have changed the current of events and given a new turn to history!

To these interior and hidden potencies was our Savior wont to invite attention, and to make promises and utter prophecies respecting them that seemed out of all proportion to their seeming importance. What stress he laid upon the widow's mites, the one talent, the cup of cold water only, the idle word! Mary's ointment, gnats, motes, fragments left over from a meal, the jot and tittle of the law, little children, the least things done to the least of his disciples, etc. Great stones, great buildings, great men, so imposing to ordinary observers, did not seem to strike his mind with special force or awaken admiration; but little faith like a mustard-seed, a touch upon the hem of his garment, the songs of children in the temple, drew forth from him emphatic reference and significant expression.

If a distinction may be allowed where all was great, we may say that the greatest of his discourses were delivered to single persons. What profundity, wisdom, and grace are in the conversation with Nicodemus, the woman at the well, Martha in her sorrow for the death of her brother! We are impressed with numbers, he with character; we look upon office and equipage, he upon the broken in heart and poor in spirit.

In all this he shows that his estimates are made from a divine, and not human, standard. If his view is microscopical in its intense individualization, it is also broad as the sweep of omniscience. God numbers the hairs upon our heads, feeds the sparrows, takes care of the oxen; so the Son of man notes mites, crumbs, Nathanael's prayers under the fig-tree, Martha's tears in her chamber. But as God also counts the nations, numbers the stars, and sees the end from the beginning, so did Christ survey all nations, live and die for the race, and promise to be with his people always, even unto the end of the world. His greatness is seen in this, his mind is not misled with outward show, it is not distracted by detail, and whilst surveying the whole, he does not overlook or disregard the humblest thing.

Some of the lessons which Christ's emphasis of little things is calculated, and no doubt designed, to teach are:

1. That we rightly esteem the importance and value of little things.

In these, character is revealed, fidelity tested, and by their proper use great things are accomplished. The sense of a great trust excites anxiety, and puts us on a strain of endeavor, whereas a small matter leaves us under the control and bent of our ordinary and habitual feelings.

Consequently we are apt to display our real characters in our common affairs more fully and exactly than when taxed

by some unusual charge. For the same reason, we show our measure of loyalty to conscience and to God even more in that which is little than in that which is great. How profound is the remark, "He that is faithful in that which is least is faithful also in much"! And now, because the gifts and opportunities of most men are commonplace and small, it becomes important to arouse attention to them, and emphasize the necessity of improving them for good. If these are not used as they are and at the time, life itself, which is chiefly made up of them, must pass by without improvement or enjoyment. Then, it is God's method to accomplish great things by the aggregation and co-ordination of many small things. Our children sing with more wisdom than they know,—

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

So in Christ's kingdom it is more by the combination of single and individual talents than by the imposing effect of rare and large endowments, that the great achievements of love and faith are to be wrought. Nature and grace are parallel at this point, and are mutually illustrative. This, doubtless, explains why the parable of the talents was so constructed as to make the heavy condemnation of the Lord fall, not upon the man who had five, but upon the man who had one talent. The great danger is that we overlook the value of the one talent, and the mass of mankind have no more. We also fail to notice that a score of individual talents thrown together are more than five talents.

2. The second lesson taught is the gravity of commonplaces.

Anything is great which moulds and reveals character. Nothing is small which shapes the destiny of an immortal being. It is the habit and necessity of handling rather than of being handled and fashioned by small things, that makes them so important. The totality of life is the sum of all its parts. The aggregate of common things even in great and eventful lives is more than the sum of the rare and conspicuous. This explains, too, why mites, cups of water, idle words, and "words in season," have such mighty significance in the judgment. It is wonderful on what small things the everlasting destinies of men and nations are made to turn when they are gathered and rewarded or condemned in the last days.

Inasmuch as ye did, or did not, minister in humblest service unto one of the least of these my brethren, ye did, or did not, minister unto me. To such a scale, so small and so great, so commonplace and so sublime, so far-reaching and so personal, so profound and so practical, is the world of mankind brought for measurement, and by it welcomed to eternal life or banished into everlasting punishment.

Such emphasis does Christ put upon little things.

To Reduce the High Cost of Living

Send for our Wholesale to Consumer's Price List of General family supplies.—SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.

For The Children.

WHY THE BUTTERFLY IS NOT A FLOWER.

The bluebird came to the garden every day. He swung upon the low branch of a garden shrub and sang. It was the Little Girl who pointed him out. He came, I think, from the field where the Little Girl went to fill her pitcher at the spring.

That was a short way to fly, though it was a long way to walk from the garden across the long field where Queen-Anne's-lace grew in nodding white clusters. It was a long way to go even though the way was made gay with flitting yellow and white butterflies. But beyond the stone wall was the bluebird field where hundreds of bluebirds lived. One had only to climb over the stone wall and to sit down in the meadow beside the spring, when the whole field was alive with song and bluebirds. And I think that the bluebird who came to the garden had, no doubt, seen the Little Girl in the bluebird field and liked her. So every day he came to the garden where she played and sang a story to her. It may have been the magic of the sunlight that helped her understand the story.

"There he is!" she said. And while the breeze swayed the leaves on the branches where he perched, we listened to the story. It was about the garden and the flowers. It was about the butterflies in the field beyond the garden. It was about the fairies and the magic of the clovers. Here is the story that the bluebird sang—it is an old, old story. Perhaps it is a legend of the garden.

Once upon a time there lived in a garden a little grubby brown caterpillar, and all he did, from morning till night, was just to crawl among the flowers and wish that he could be a flower, too. "I don't want to be a little grubby grown caterpillar," he insisted. "Tell me how I can change myself into a flower.

He asked the shiny beetles—and they didn't know; he asked the curly black garden worms—and they didn't know; he asked the busy bees and the Solomon Spider—but none of them knew; and when he asked the bustling wise ants, they had no patience with such wishes and so they did not tell him, but turned their backs.

The hoppy-toad and the snails on the garden path—they didn't know. The grasshopper—he didn't know. The snail, she didn't know at all. So the little grubby brown caterpillar decided to ask the flowers.

He crawled up on the stem of the red rose bush and asked her; but he had to crawl right down again, because she didn't know. He crawled up the stem of the cinnamon pink; but he had to crawl right down again, for she didn't know, and he had to crawl right down again, after he'd been up the stem of the mignonette, for she didn't know, either!

Just after he had asked the hollyhock and was going down her green stem, he ran bump into a little, teeny-weeny elfman!

"Oh, Elfman," cried the little grubby brown caterpillar, "can you tell me how I can change myself into a flower?"

And the little teeny-weeny elfman answered in a surprised and little teeny-weeny voice, "Oh, excuse me—no, I cannot. You'd better go to the Four-Leaf-Clover Fairy. Her throne is a red clover blossom in the buttercup field. She sits

there wishing wishes all the time."

So the little grubby brown caterpillar said, "I thank you very much indeed," and he hurried as fast as his little feet could go straight to the buttercup field to find the Four-Leaf-Clover Fairy.

She was sitting on her throne wishing wishes, of course, but she stopped long enough to say, "How do you do, little grubby brown caterpillar!" And the little grubby brown caterpillar replied that he did very ill and that he wanted to change himseelf into a flower.

The Four-Leaf-Clover Fairy said that it would not be as easy as it might seem to change him into a flower, but she offered to try. She told him he would first have to find a magic clover and bring it back to her so that she could wish him wishes with it.

So the little grubby brown caterpillar went to hunt for a four-leaf clover. He hunted—and he hunted—and he hunted. (You know yourself how hard it is to find a four-leaf clover when you want one, Dearest.) Well, he hunted—and he hunted till, finally, after a long while, he found one—so all was well and he carried it back to the fairy.

"Now," said she, "you must work hard and weave yourself a wishing-basket—but I can't tell you how to do that. You will have to think hard and work hard, and when you have made your wishing-basket, curl up and go to sleep to dream of waking as a flower. But one thing I must caution you about—when you wake you must remember that flowers are always quiet and still. Don't move except as the flowers do when they are blown on their stems in the breeze."

And she promised to bring seven fairies with her and dance about him when the wishing web was finished and he had gone to dream. That was the fairy spell—three times round and once more for luck. They were to dance about the little grubby brown caterpillar and wish him changed to a flower while he was dreaming.

So it all happened as it should, Dearest; the little grubby brown caterpillar worked, and he worked—and he wished and he wished— and he made himself a warm little woven covering to lie down in and dream. (You have seen a butterfly's wishing-blanket ever so many times, though most people call it a "cocoon.") And the fairies came to dance their spell—three times round and once more for luck. The Four-Leaf-Clover called, "One, two, three, all wish together!" And all the fairies wished that the little grubby brown caterpillar might be changed into a flower. But the funny thing about it was that they hadn't agreed beforehand just what kind of a flower to make him, so when each wished, each thought of a different kind of flower from what the other seven were thinking about. One thought of the lily that is white; one thought of the dahlia that is brown; one thought of the purple violet and another of the deep crimson poppy; one thought of the dull green mignonette and another of the black and gold coreopsis; one thought of the bright yellow buttercup, and another of the sapphire blue of the gentian, and so the wishing magic was made.

After awhile the little grubby brown caterpillar woke up in the warmth of the morning sunlight and he found that he was a little grubby brown caterpillar no longer, for he saw that he looked like a flower—though what flower he could not tell. He felt so happy that he forgot all about the fairy's warning and he jumped right up in the air for very joy. His petals that should have been flower petals became wings instead and he went sailing away over the meadows, lighting now and then upon the flowers to find out which one he was most like. But he never found out, Dearest! Even to this very day you will see the butterflies hovering over the flowers as he did. And the reason that there are so many different colors in the butterfly's wings is that the fairies forgot to agree upon one flower to make him like when they danced and wished the magic spell. This is a secret—and I'll tell you another. This is why the mischievous pansies in the garden bed always seem to be laughing. The little teeny weeny elfman told them the joke and so they smile when the butterfly flits by. It was the fairies themselves who told me!—By Patten Beard in "The Bluebird's Garden"—a book published by The Pilgrim Press, Boston. There are many fine stories in it. The price is $1.00 net.

Kindergarten Normal School

State Accredited List.

After June 1st **Miss Barnard's Kindergarten Normal School** will be in its permanent home at

2748 ASHBY AVE., BERKELEY,

Until then address:

Miss Grace Everett Barnard,

Hotel Shattuck, Berkeley, Cal.

Camp Out at Muir Woods

3rd Season, S. S. Camp.

First for Boys; then for Girls.

Hikes, Camp-fire.

Talks by Dr. Wise and Mrs. C. R. Fisher

Many Social Features!

Circular.

REV. C. C. CHAMPLIN, Pittsburg, Cal.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet Address, THE REGISTRAR.

Pacific Theological Seminary

Located at

BERKELEY

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address **PRESIDENT, C. S. Nash, D.D.**

MILLS COLLEGE

A COLLEGE FOR WOMEN.

Suburbs of Oakland, California.

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September, 1916, and February, 1917.

For Catalogue and Information,

Address,

REGISTRAR, Mills College P. O., Calif.